261
826 swallow the hair plucked from their own body. Indeed, like most
302 South American Indians, the Tapirapé have the custom of carefully plucking all the hair from their faces and bodies. They refer to this procedure as ekopaá. They remove body hair by covering it first with hot ashes and then plucking it out with their fingers. They likewise pluck out their whiskers exclusively with the fingers.
[413] To remove eyebrows and eyelashes, however, they use a special instrument consisting simply of the caryopsis of a certain grass plant [Tr., identified in a later, omitted passage as the fruit of Streptogyne crinita Beauv., according to F.C. Hoehne (3)] which is equipped with teeth forming hooks at acute angles. The Indian holds this pod between the right thumb and index finger, while holding the eyebrow or eyelashes of the person he is about to beautify with the corresponding fingers of the left hand. Then he places the little hooks against the stretched hair, pushing down. A few hairs are invariably caught in this natural implement and removed along with it. [Ed., the last half of p. 109, which includes a detailed description of the use of Streptogyne crinita Beauv. as an instrument for depilation, pp. 110-113, and the first two lines of p. 114 are omitted.]

304 [107:114] The Tapirapé apply scarification to men only.
[881] They first do this at the time when the boy who is to be initiated is given a haircut, that is to say, one year before the initiation ceremony. The procedure is repeated several times until marriage, and not infrequently it is carried out even after that. The Indians make vertical scratches on the skin of the arm between the shoulder and the elbow, and on the front part of the leg both on the thigh and between the knee and foot. The procedure is carried out by a mature man. Immediately afterward, the patient steps into the water to wash. It is extremely rare for inflammation
[827] to result. The aim of the procedure is to "give strength." According to Wagley (4, 17), the killer of a sorcerer--medicine man, in
751 order to protect himself and the rest of his tribe against any possible
114 danger, must, among other precautionary measures, "scratch his
304 chest, arms, thighs, and back with teeth of the dogfish, just as he did in the course of the ceremony he had performed as a young boy to make himself a strong adult" [Tr., given in English in 4, 72]. I obtained no such information while I was in Tampiitáua.

304 The scarifying tool has the same name as the scratches it
413 makes, namely, chainiáua. It is a triangular gourd fragment
[192]

304 equipped with a row of embedded teeth, their points sticking out
413 of the outer, convex side of the piece. The opposite side is com-
[237] pletely covered with a thick black layer of beeswax. The teeth are those of the so-called "dog-fish," aikyngapeva in Tapirapé, a scaly fresh-water fish of the Characinidae family, Hydrocyon subfamily, whose colloquial name alludes to its dog-like dentition (cf. Rodolfo von Ihering, 165). The 17 teeth of the scarifier I acquired in Tampiitáua (Photo. 23) jut out three to six centimeters. This piece is eight centimeters long and measures five and a half centimeters at its broadest part.

304 According to information obtained from the Tapirapé, the
881 girls are tattooed during the rainy season following their first menstruation. The operation is carried out at nightfall, between January and March, when there is tall maize, plentiful game crowded together by the rising waters, and much merrymaking as a result of all this. The Indians tattoo their chin and cheeks (Fig. 1). The cheek tattoo reaches below the ear, so that a small part of it is covered by the hair. The crossing vertical
304 and horizontal incisions look like a fine-meshed net. This
824 design is called kohova. The wounds are first rubbed with a kaauna leaf (káa, "plant"; una, "black, dark blue"). This leaf, previously squeezed into a turtle shell (chauvatí-ampekuera) full of water, is wet with its own juice mixed in
[386] water. It is the juice of kaauna that yields the indelible dark-blue tone of the tattooing. The leaf is held close to the wound for some time. Then, the Indians blow crushed cotton leaves
[278] with a pipe (amynichõ-ha(u)va) onto the wounds. It may be that they do this to alleviate the pain, for the girls cry a great deal [107:115] throughout the operation, and the tattooed parts become terribly swollen (ivuvurá). As at

Fig. 1

302 the time of their first menstruation, the girls have so much urucú
881 in their hair that their coiffure, mixed with the greasy substance, looks like a sort of cap. They are not, however, painted with

½ [of the scarification tool.—Analyst]

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237

17.

18.

19a.

19b.

[291]

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23.

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Photo. 17. Tembetá of deer bone. -- 18. Tembetá of wild-pig bone. -- 19a. Wooden tembetá. -- 19b. Raw material for wooden tembetá. -- 20. Penis sheaths. -- 21. Ear ornament. -- 22. Small tattooing knife. -- 23. Scarifier.